DOCUMENT RESUME

ED 063 003 LI 003 685

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TITLE Library Service to the American Indians in the Southwest.
PUB DATE Jul 70
NOTE 34p.; (54 References); Paper Presented to Dr. Roy Evans, University of Missouri, School of Library and Information Science, in partial fulfillment of the requirements for the Degree Master of Arts in Library Science

EDRS PRICE MF-$0.65 HC-$3.29
DESCRIPTORS *American Indians; Bookmobiles; Education; Instructional Materials Centers; *Library Programs; *Library Services; Reading

ABSTRACT

Information about library service to American Indians is poorly documented and difficult to obtain because there has been so little of it. There have been no libraries for Indians because there were no books in Indian languages, and no one to read those in the English language. The governmental programs to educate Indian children have not failed entirely, but have only begun to meet the needs of all children. To narrow the search for library service to Indians requires a close study of the entire area of Indian education. There is a whole plethora of material on the subject of education, but little on the role played by libraries. To find out what has been done in the way of library service to Indians, particularly in the Southwest, letters were written to the state librarians of New Mexico, Arizona, Kansas, California and Colorado, and others concerned with Indian affairs. The information on existing services and programs which resulted from these inquiries is presented as the major portion of this paper. (Author/SJ)

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LIBRARY SERVICE TO THE AMERICAN INDIANS IN THE SOUTHWEST

A Research Paper
Presented to
Dr. Roy Evans
University of Missouri
School of Library and Information Science

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts in Library Science

by
Nanette Sargent
July, 1970

LI 003 685

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LIBRARY SERVICE TO THE AMERICAN INDIANS

IN THE SOUTHWEST

I. Introduction

Information about library service to Indians is scantily documented and difficult to obtain because there has been so little of it. Many books tell the story of Indian education, both in fictional and personal form and in facts and statistics, without ever mentioning the word "library." But in reading these books, and realizing the enormous problems of illiteracy among Indians, the lack of libraries is seen as a perfectly understandable phenomenon. There have been no libraries for Indians because there were no books in Indian languages to put in them, and no one to read them in English. The governmental programs to educate Indian children have not failed entirely, but have only begun to meet the needs of all children.

Again, this failure is understandable and is not an indictement against the Bureau of Indian Affairs whose dedicated workers have struggled long and devotedly against governmental economy measures, changes of policy and administrations, and lack of understanding of the Indian culture by bureaucrats who never saw a reservation, much less tried to work with an Indian. The Indians themselves have resisted education. Many parents hid their children and kept them from going to the government schools. They wanted no part of the white man's way.

The Indian's need for education has been realized and accepted by the Indians in greater number since World War II than in all the years before. The young men of the tribes served in the Armed Forces capably and honorably and returned to their homes and reservations with a widened horizon of the world and their place in it. The young adults encouraged the elders to send the children to school, and they wanted their own children to be able to read and write. They asked for

more schools, day schools for young children close to home so the little ones would not have to go to a boarding school at so early an age. Part of this need has been met by the construction of elementary schools on the reservations, and by mobile schools, used on large reservations like the Navajo where the Indians hogans are often far apart.

According to the U.S. Bureau of Indian Affairs statistics, in 1969 there were 178,476 Indian students, ages 5 to 18 years, inclusive, enrolled in public, private, Federal and mission schools.[1] More than half of these children attended public schools. But this tells only half the story. The dropout rate of Indian students is so high, and so many children are not reached at all, that the average years of schooling is 5.5%, well behind that of both the black and the Mexican American. The birthrate of Indians is 2½ times that of whites, and a majority of Indians are under 20 years old, so the problem is increasing daily, and educational progress will be made only with increased effort. The cultural dichotomy is so great for many young Indians that the suicide rate for Indians is 10 times or more the national average. Poverty is also a factor in the educational problem. A people whose average income is only $1,500 a year has little to spend on books.[2]

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[1] U.S. Dept. of the Interior. Bureau of Indian Affairs. Fiscal Year 1969, Statistics Concerning Indian Education. Lawrence, Kans., Publications Service, Haskell Institute, 1969. p.1.

[2] "The Angry American Indian: Starting Down the Protest Trail," Time, v.95, no.6 (Feb.9, 1970), p.16.

II. Survey of the Literature

To narrow the search for library service to Indians required a close study of the whole area of Indian education. There is a plethora of material on the subject of education, from heavy government documents of Senate hearings to the latest popular magazine. Sifting through it for mention of library service produced small results. One could assume from a cursory examination of educational literature that Indians have been educated without benefit of libraries at all.

This, of course, has not been the case. In almost every instance where there has been a school, there has been a library of some kind. The U.S. Government, through its Bureau of Indian Affairs schools, has established and maintained libraries staffed by librarians in its boarding schools with an enrollment of more than 500 pupils. Present standards call for Instructional Materials Centers in schools with enrollments of 210 pupils or more. The librarians are selected by means of the Civil Service examinations, and work under the Civil Service. They must have a Master's degree in Library Science. The schools must conform to the standards of the state in which they are located, and the libraries follow the American Library Association's standards for school libraries.

To find out what has been done in the way of library service to Indians, particularly in the Southwest, letters were written to the state libraries of New Mexico, Arizona, Kansas, California, and Colorado. Some librarians of public and Indian schools were contacted, as were persons in the Bureau of Indian Affairs, the editor of a magazine of current Indian problems, an Indian hospital school director, an Indian writer, the Indian wife of a U.S. Senator, the public librarian of Gallup, New Mexico, and several other sources. Some of these people

did not answer. Government documents, magazine articles, books on Indians and Indian education, and reports of educational workships also produced some facts about library service to Indians. The results of these queries and researches will be discussed in the following section of this paper.

III. Existing Library Services

A letter from Mr. Ray D. Reese, Librarian, Instructional Services Center, Bureau of Indian Affairs in Brigham City, Utah, said that instructional media centers are being developed and implemented in all B.I.A. schools, and that Title II government funds have been the greatest boon to improving library collections. He said also,

> "There are about 225 schools in the Bureau of Indian Affairs plus several dormitories all of which have some type of library facilities. There are only 55 librarians or teacher-librarians and these are located in the larger schools. ... There has not been very much completed on library service to Indians that I am aware of."[3]

This was the first instance this writer received from the inquiries she made that expressed the lack of material for a study of library service to Indians from the people from whom she hoped to receive help. It was only the beginning.

The standards for Instructional Materials Centers which are to be included in all government Indian schools for enrollments of 210 or more pupils are incorporated in Design Criteria, published by the Division of Plant Design and Construction, B.I.A. in Albuquerque, New Mexico.

> "The Instructional Materials Center is, as the name implies, the center from which the educational program evolves. From this center or heart of the school are circulated and re-circulated the instructional materials and equipment that increase the understanding and vitalize the learning process. All areas of the IMC operate as a co-ordinated whole, expanding the educational experience to meet todays needs of the

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[3]Ray D. Reese, Personal Correspondence with Nanette Sargent, April 29, 1970.

Indian child. To this Center come all teachers and students for the book and non-book instructional materials. These people work individually and in small groups, learning, studying, and producing special types of learning materials....

Function of the IMC

While operating as an integrated whole, the IMC has two main sections, the library section and the Media Section.

1. Library
   - Reading Room
   - Librarians Office
   - Library Workroom
   - Group Workrooms (Joing use except that two rooms in the 1000 pupil IMC need not be located for common use).
2. Media Section
   - Project Room
   - Equipment and Materials Room
   - Dark Room
   - Duplicating Room
   - Group Workrooms--joint use
   - Preview Room - 1000 pupil only"[4]

From well-equiped Centers meeting these standards, with qualified librarians to manage them, Indian students should receive good library service. If Indians learn to depend on libraries for extending their education, it is to be hoped that they will seek good library service from other sources in society beyond school days.

According to a brochure announcing the Instructional Service Center of which Mr. Reese is the director, it was to be in full operation by fall 1969. It's two-fold purpose and function is to help the Bureau of Indian Affairs meet the following goals: 1) increase quality of education for Indian students in Bureau and public schools, and 2) develop increased

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[4] Design Criteria, Division of Plant Design & Construction, Department of the Interior, Bureau of Indian Affairs. Albuquerque, New Mexico, Dec. 1967, p.301.

knowledge and participation of Indian parents in school affairs (Bureau and public.) Services available at the Center include

"1. Arranges for and assists in planning and conducting education workshops developed by Central, Area, and school staffs, and Indian leaders.
2. Produces motion picture films, displays, teacher made instructional materials in quantity for distribution to the Bureau and public schools.
3. Distributes educational films from its Bureauwide Film Service to all Bureau schools and extends this service to public schools.
4. Through its active Instructional Materials Center, provides practical training in the proper utilization of Instructional Materials Center and multi-media.
5. Distributes professional education literature from its Bureauwide professional library."[5]

This Center also offers professional help in conducting workshops and training programs, and issues an Educational Film Catalog from which teachers can order films for classroom use.

In recent years the B.I.A. has experimented with the plan of putting some of the boarding school Indian children in the public school system. According to Anne M. Smith in Indian Education in New Mexico,[6] research shows that Indian children do better in public schools than in Bureau or mission schools. But she then adds that many adolescents prefer the all-Indian boarding schools because they feel more at home with members of their own race and tribe and because they feel less out of place in a classroom of peers where they may all be several

[5]"Announcing Instructional Service Center, Functions and Services," Bureau of Indian Affairs, Division of Education, Branch of Instructional Services, Instructional Service Center, Box 66, Brigham City, Utah.

[6]Anne Marie Smith, Indian Education in New Mexico. (Albuquerque, Division of Government Research, Institute for Social Research and Development, University of New Mexico, 1968). p.10.

years behind the grade level. Studies show that from the fifth grade on, the reading accomplishments of the white children are considerably better than the Indian children. Most Indian pupils drop farther and farther behind in reading ability as they advance in school grades. A personal conversation with the librarian in an Indian school revealed her opinion that the Indian children did not do as well in public school as they did in their own boarding school, that participation in school activities was much less in public school and that in general the program of education through the public schools had failed. She added, however, that the failure of the project had not been acknowledged in print as far as she knew. The B.I.A. is still experimenting with the plan.

One of the services offered by far reaching, dedicated state libraries is bookmobile service. The state of New Mexico has pioneered in this field, adding regular bookmobile stops in most of the pueblo villages along the Rio Grande and to trading posts on the Navajo reservation in northwestern New Mexico. Nor is it just a matter of taking the books to the Indians. The pueblo tribes are ruled by elected governors who may, and have, denied the librarians the right to bring the bookmobile service. But for those villages which have allowed it, the bookmobile is more welcome than the ice cream wagon.

> "The State Library serves residents through regional libraries in Tucumcari, Lovington, Silver City, Espanola, Cimarron and Belen. These mainly are headquarters for bookmobiles, though collections also are left for use at such places as Indian trading posts....
>
> To the Indian the bookmobile has become as much a part of life as his dances and the tourists. A typical bookmobile circuit includes the Laguna, Acoma, Zia, Santa Ana, Cochiti and Jemez pueblos."[7]

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[7]Marcia Muth Miller and William Farrington, "Bonanza of Books," New Mexico Magazine, v.47 (April, 1969), p.3.

The language problem is the real barrier to library service for Indians. There are no books in Tiwa, Tewa, Towa or Keres, the languages of the Pueblo Indians. Until the white man invented it, the Indians had no written language. The majority of the Indians do not read either Spanish or English, yet their pride does not permit them to admit ignorance and illiteracy.

Books in Spanish and in English must be found or written that are easy to read yet mature enough in content to interest teenagers and adults. The New Mexico librarians found the reading interests of the Indians much the same as that for other populations. The women liked books on sewing, cooking, needlework and the Southwest. The men needed information on cattle raising and automobile repairs. During election time, information and biographies about the candidates were in demand.

The Indian children liked horse stories, including Black Beauty, love stories and fairy stories, including Cinderella, stories about Indians and about space travel. The older girls liked books about dating and clothes, even as white girls do. Gone With the Wind is also a favorite. But such books can be used only by those who have been to school long enough to learn to read fluently.

Picture magazines and the home decorating magazines are especially popular with the older women, many of whom cannot read. Mr. Farrington, of the New Mexico State Library, told of one method used by New Mexico librarians in serving the Indians.

> "... How do you give library service to illiterates? You begin by forgetting everything you learned in library school. Most of the younger people have at least a high school education, but many of the middle-aged and older have never held a book in their hands. So you smile and talk (through an interpreter sometimes) and give an elderly woman a child's

> picture book. You beg a long ton of old magazines, the kind with lots of pictures, and give them away at every stop. You find that women are women everywhere. They carry off armloads of the brightly illustrated home magazines and look at pictures of exquisite table linens and wall-to-wall carpet while sitting on the dirt floors of their windowless hogans. Next month they are back for more--steady customers. They stand and wait for the giveaways. They speak on the third visit, and on the fourth ask for the magazines they want. You have made a contact."[8]

New Mexico is not the only state serving Indians with bookmobile service. A letter from James G. Marvin, Librarian of the Topeka Public Library, explains the services of that Library to the Potawatomi Indians.[9] The Library provides a collection of about 2,000 books to the tribal hall, and the staff members are young people from the Indian community, volunteers and National Youth Corps types. The bookmobile visits the reservation every month, to provide direct service and for the exchange of books. Professional librarians from the Topeka Public Library staff make periodic trips to the reservation to discuss the program with the liaison person, Mr. Duane Evans. Mr. Evans is half Potawatomi and half French, and serves as an educational coordinator for the Mayette, Kansas schools. According to Mr. Marvin, he is outstanding, and through him, the library program was developed. A grant from the State Library-ESCA funds has been provided for the enrichment of this program through acquisition of books of particular interest to Indians, a cultural arts activity,

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[8]William H. Farrington, "Statewide Outreach: Desert Booktrails to the Indians," Wilson Library Bulletin, v.43, (May 1969), p.867-868.

[9]James C. Marvin, Personal correspondence with Nanette Sargent, May 22, 1970.

the display of Indian artifacts throughout the Northeast Kansas Library System, and a projected bibliography and full evaluation at the time of the projects' end (in the fall of 1970). The cooperation between Indians and white personnel has been good.

An inquiry to the Library Extension Service of the state of Arizona produced some bookmobile statistics but no specific information, beyond the nine counties listed. Miss Ruth M. Hendrickson, Extension Librarian, said in her letter, "We have several on-going Indian projects but they have not been written up as yet. It would take too much time and research to delve into this area. I'm sorry not to be of more help."[10] These projects need to be publicized, but at the present time, it would take an outsider doing research in the field to bring them to light.

The Director of the Public Health Service Indian Hospital in Albuquerque, New Mexico, was contacted about library service in the hospital. It is the only B.I.A. hospital with a school in the Southwest, and is primarily for patients with tuberculosis. He answered (no name given):

> "We have no library. At one time we had a very nice catalogued library and the patients did not use it even when wheeled to their rooms by book cart so the library has been dispensed with and the books given elsewhere. Most of our patients neither read nor write. The Teacher has the necessary reference books for her students; therefore we see no immediate need for a library. Since this is a contagious disease there is no loan of books from the Public Library."[11]

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[10] Ruth M. Hendrickson, Personal correspondence with Nanette Sargent, May 25, 1970.

[11] Director of the Public Health Service Hospital, Albuquerque, New Mexico, Personal correspondence with Nanette Sargent, May 12, 1970.

This points up the sad fact of the lack of Indian literacy. When there is no ability to read, there is no need for libraries. These hospital patients are completely unreached by library service, and undoubtedly have no idea what they are missing. Books are apparently not necessary to them for either pleasure or knowledge.

Mrs. Elizabeth Q. White, whose Hopi Indian name is Polingaysi Qoyawayma, has written a fascinating autobiography, No Turning Back,[12] the story of her own education in Indian schools in California and of her adaptation to the white man's schools and to the world off the reservation. She told eloquently of her love of learning, her curiosity about the world beyond her and in the past, yet never did she mention libraries, or even books, as a medium for aiding that curiosity and education. The availability of books through libraries must have played some part in the education of such an Indian leader and writer, but no credit is given to books.

According to the letter from Mr. Reese[13] cited earlier in this paper, a bookmobile has been operating on the Choctaw Reservation in Mississippi for about ten years, and has been very effective. This district also covers Oklahoma as well. A bookmobile serves the Papago Reservation in Arizona and a new bookmobile unit is being established on the Navajo Reservation to operate from Crownpoint, New Mexico, which will serve several smaller schools in the surrounding area.

Correspondence with Miss Octavia Fellin,[14] Librarian of the Gallup, New Mexico Public Library gives the figure of

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[12] Elizabeth Q. White, No Turning Back, by Polingaysi Qoyawayma, as told to Vada F. Carlson. (Albuquerque, The University of New Mexico Press, 1964) 180 p.

[13] Reese, Personal correspondence with Nanette Sargent, April 29, 1970.

[14] Octavia Fellin, Personal correspondence with Nanette Sargent, May 22, 1970.

7.2 percent for the number of Indians using the library, from a registration of 5,134 people. Many of them live in Gallup, others live in outlying areas and on the reservations. She said:

> "Indian children and young people who live in Gallup and the area seem to develop the library habit as other children do. They are just as eager to read books. Yound people and college students read quite a lot when they come home from school or college. Their reading tastes are wide and they read anything that interests them. They do seem to gravitate to books with Indian topics or themes such as Custer Died for Your Sins, House Made of Dawn and Nobody Loves a Drunken Indian. We have many Indian children who live on the reservations visiting our library. They respond very well to the tours and story hours that we have for them. In general, given the opportunity, I feel that Indian children would be great users of our libraries."[15]

Miss Fellin's letter included three bibliographies, grades one through twelve, of books about Indians and the Southwest, prepared by the Gallup Public Library staff. These reading lists have no doubt been used with Indian children to encourage them to read about their own culture and customs, but evidently no special programs beyond the confines of the library have been sponsored. However, the fact that the children and young people who have been educated use the public library indicates the need for good library service on every level of Indian society. These Indians are not afraid of the white man's institution. They have found their way to their local public library, something some literate white Americans have not yet done. They know how to use and to enjoy the services of the public library.

[15]Fellin, Ibid.

One of the most inspiring stories of Indian education is that of the Special Navajo Education program, as told by L. Madison Coombs in Doorway Toward the Light.[16] In 1946 a crash program was begun at Sherman Institute in California to educate at least a few of the estimated ten to twelve thousand Navajos between the ages of twelve to eighteen who had never been to school. The aim was to teach them English, and a trade, within the space of five years, so that they could compete successfully as adults in the white man's world. Many special educational ideas were adopted. The number of schools and students increased each year from one school and 200 pupils at the inception of the program to eight schools and 580 pupils in 1959. The program has been discontinued because more children are being reached at an earlier age, and it is no longer so desperately needed. Some of the methods used in teaching these illiterate adolescents have been used by underdeveloped countries to educate their own people. Unfortunately, no credit is given to the librarians or to libraries in this mass educational effort. But books were used in the classrooms and in connection with the teaching programs.

Ann Nolan Clark has been instrumental in providing books for Indians about Indians on a reading level for beginning readers and for those of more advanced ability of a literary quality that makes them a delight to read at any age. Mrs. Clark joined the Bureau of Indian Affairs in 1939, and one of her teaching methods was to let the upper grades write and print textbooks for the lower grades. The method proved successful because the children wrote about what they knew and about what interested them. Standard American grade school texts about Dick and Jane had little meaning for

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[16] L. Madison Coombs, Doorway Toward the Light, the Story of the Special Navajo Education Program. (Washington, D.C., U.S. Dept. of the Interior, Bureau of Indian Affairs, Branch of Education, 1962.) 174 p.

Indian children, and she found that they were not effective in motivating the children to learn English.

Mrs. Clark has since written many children's books about Indians, including two series of easy readers useful in the teaching of English to Navajo speaking children because they deal with the familiar day-to-day life of an Indian child on a reservation. The Navajo Life Stories are called "Little Herder Series" and the Sioux series is called "Just for Fun Series." Both are available from Publications Service, Haskell Institute, Lawrence, Kansas.

Mrs. Clark has only indirectly contributed to library service for Indians, because she is primarily a writer and teacher. But all children's librarians would acknowledge their debt to her talent for supplying books of unusual reading interest for children, both white and Indian. Mrs. Clark's book The Secret of the Andes won the Newbery Award in 1953 and she herself was the recipient of the Regina Medal Award, offered by the Catholic Library Association in 1963, for having made an outstanding contribution to "understanding and communication between cultures."[17]

The Independent School District 22 in Shiprock, New Mexico has also sponsored a series of reading materials for beginning students who do not speak English. A team of four teachers set out to create reading materials with which Navajo children could identify. There are four beginning books, one called "Dan and His Pets."[18] All pictures are in color, the car is an old model, the Indian parents pictures in Reservation dress. The students have a workbook and the teachers have a teacher's guide.

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[17]Claire Hutchet Bishop, "Ann Nolan Clark," Catholic Library World, v.34 (February 1963), p.281.

[18]Rosemary Alexander, "Readers for Navaho Children," The Instructor, v.79 (Nov. 1969), p.97.

The school district is 85 percent Navajo, and covers 5,000 square miles. Two thousand Indian children are educated in three schools. The teaching team hopes to redesign the entire primary curriculum to make it more relevant to the Navajo child. The booklets, films, and filmstrips are offered for sale by the school district.

An Indian Technical Vocational School is being constructed by the B.I.A. on the West Mesa in Albuquerque, New Mexico.[19] The estimated cost of the first phase of construction is more than $9,000,000 and it is scheduled to open in September 1971. It is a post-high school, with twelve buildings under construction at this stage of the planning. Included in the first phase, among other necessary buildings such as the central heating plant and an administrative center, is an instructional materials center, which will include books in the traditional library plan as well as audio-visual materials and teaching aids. The standards for these centers were described earlier in this paper. The purpose of the school according to Superintendent John Peterson is

> "to develop in Indians a saleable skill. Employability is what we're taking about. And employability means several things in addition to the development of a skill. This includes ability to adjust to the job and to communicate effectively."[20]

Surely communication can be aided by books and reading and library services.

Curriculum planning in the school is centered around technical programs accompanied by complementary academic courses. Mr. Peterson says "you can't train anyone to repair appliances unless he can read the manual."[21]

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[19] Albuquerque Journal, Sunday, April 12, 1970, p.E-1.

[20] Ibid., Sunday, March 22, 1970, p.E-6

[21] Ibid.

Also in New Mexico is the Institute of American Indian Arts in Santa Fe. Directed by Lloyd New, it is a national school for Indian youth of all tribes, and is under the U.S. Dept. of the Interior. Established in 1962, it offers an accredited high school vocational arts program as preparation for college technical schools and/or employment in arts vocations.

> "English is taught as a second language. Modern language laboratories help in English, speech, foreign language, and reading classes. ... Emphasis is placed by the faculty of working artists on the design and Indian traditions in aesthetics in all fields encouraging individual creativity in cultural expression."[22]

Although the article does not mention the library, this writer had the opportunity to visit the school in the spring of 1968, and has seen the attractive library, well-stocked with reference works, magazines, and books of art, Indian culture and general interest. Many works of Indian art, created by the students, are on display in the library.

In January 1969, the first school of higher education on the college level on any reservation, the Navajo Community College at Many Farms, Arizona, opened its doors to students. Bernard E. Richardson, Librarian of the College, tells the story of this unique institution in his article "A Wind is Rising."[23] The need for a library was clearly seen in the early planning stages of the college, and a professional librarian was hired to build the library collection.

The College is financed by the Navajo tribe, not by the Federal Government. The second President of the College is

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[22]Claude M. Ury, "The Institute of American Indian Arts: Where Two Cultures Meet in Santa Fe," Audio-Visual Instruction, v.15 (March 1970), p.79.

[23]Bernard E. Richardson, "A Wind is Rising," Library Journal, v.95 (February 1, 1970), p.463-467.

Mr. Ned Hatathli, a Navajo. At present the library is housed in half of the B.I.A. High School library shelving-and-study space, but has no workroom quarters. Until permanent quarters can be built on the 1200 acres on Lake Tsaile in the Lukachukai Mountains, land reserved by the tribe for the College, space will be a problem. In the meantime, Mr. Richardson is attempting to build a library collection and offer services necessary for the college's varied programs, which include many technical courses.

> "Where does the library fit into the picture and how will it develop? It cannot be patterned after any existing junior or community college library, since there is no model to follow. Navajo Community College Library will, of course, have a proper number of appropriate volumes to meet North Central Accrediting Association Standards. We will not attempt to create an isolated, peculiar, and whimsical monument to anyone."[24]

Back files of periodicals do not exist, and are needed, but the college library does not want old, outdated books that are no longer suitable in other small college libraries with a minimum of space and a maximum need for timeliness and relevance. Two colleges in California had a book drive and sent Navajo Community College nine and a half tons of books, mostly textbooks. Those not added to the library collection or used as texts were placed on a gift table for free distribution. The gift table emptied quickly, as students took the opportunity to increase their personal libraries.

Mr. Richardson lists three immediate needs for books in the library, which would be good criteria for any Indian library collection: "Any title an instructor needs for use,

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[24]Ibid., p.466.

reference and bibliography, and Indian materials--anything by or about Navajos, much on Southwestern tribes, and a general interest in all American Indians."[25]

Mr. Richardson then points up the quantity of materials about Indians. He quotes Berry, whose bibliography will be discussed later in this paper.

> "Indians, far out of proportion to their numbers, have enjoyed the attention of people who write books and of those who read them. The New York Public Library requires 23 drawers in its card catalog for its holdings on American Indians, while 16 drawers suffice for the Jews and seven for Negroes, and certainly neither of these latter groups has been overlooked by writers. The Library of Congress devotes 18 drawers to Indians, 17 to Jews, and seven to Negroes."[26]

Richardson agrees with the old joker who said that the average Navajo family consisted of a mother, father, brother, sister, and two anthropologists. "I think that both anthropologists published regularly."[27]

The Navajo Community College library is a pioneer in the field of library service. The Navajo Reservation, about the size of the State of West Virginia, except for the bookmobile service mentioned earlier, is without libraries. There is some volunteer service in Window Rock and in Shiprock, and in the schools. But the children who herd sheep all summer, miles from any community, are without books. It is no

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[25] Ibid., p.466.

[26] Brewton Berry, The Education of American Indians, A Survey of the Literature. Prepared for the Special Sub-Committee on Indian Education of the Committee on Labor and Public Welfare, U.S. Senate. (Washington, U.S. Govt. Print. Off., 1969), p.1.

[27] Richardson, Ibid., p.467.

wonder they fall behind in reading ability when they have no chance to practice, and often attend school for only part of the school year. Richardson asks if a public library service could give books to these children. He lists four points of possible service he would like to accomplish:

> 1) at least three books for summer reading to the little herders; 2) serve isolated hogans by four-wheel-drive pick-up-mobile libraries which could traverse the paths and roadless expanses of rough terrain; 3) establish a formal program at NCC to train Navajos as library-aids not only to man the potential community reading room-service centers at Chinle, Kayenta, Shiprock, Ganado, and Tuba City but also to fill the clerical vacancies in libraries in the entire Southwest; and finally, 4) conduct a ten-week library-college summer session which would bring Navajo graduate students back to NCC as instructors in a program designed to equip June high school graduates to avoid being dropouts during the middle of their freshman semester. These are only parts of a complicated scheme to provide a bare minimum of community library service where none exists. True, even these bits make it sound grandiose: however, when a problem is monumental, it is doubtful that thinking wee thoughts about wee pieces of it could bring surcease."[28]

Richardson feels that he should be replaced by a Navajo librarian as soon as possible. Perhaps if he succeeds in his library-aide program, he will start some young Indian on the path of professional librarianship to be his successor. This college library at Many Farms is one of the most hopeful current signs of improved library service to Indians. The Navajos are attempting to pull themselves up by their own bootstraps, and they may very well succeed. Níyal haagháá́h

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[28]Richardson, Ibid.

(A wind is rising)![29] As an old cliché in English says, "The Lord helps those who help themselves." Maybe it will prove to be true.

The U.S. Dept. of Health, Education and Welfare has divided the United States into nine regions, and Mr. William Cunningham is Library Services Program Officer for Region VI, which includes the states of Missouri, Kansas, Iowa, Nebraska, Minnesota, and North and South Dakota. Of these states, Kansas, at least, can be considered as part of the Southwest, and one of its library programs has already been mentioned. Cunningham, in his article "Anto Wicharti", which is Sioux for "dawn of a new day", places the responsibility for library service to Indians on state libraries, which can coordinate a state-wide program. Prejudice and indifference, plus the problems of population and geography have hampered service. He says:

> "... Kansas, like most of the states in this Region, has a few local programs involving service to Indians, such as the one in Sharon Springs and the Indian-migrant worker project in the Hutchinson area. These local programs are those in which the library is a part of a multi-social-education-agency approach. In spite of the existence of these positive projects, this is the state in which a State Library survey discovered that there were public libraries in Kansas that prohibited use of the library by Indians. Prompted by such inequities of service, the State Library is developing a comprehensive statewide program for the disadvantaged. Included within this broad framework is the Indian population of the state, primarity that on the two reservations, as well as that Indian population found in and around the small towns in other parts of the

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[29] Richardson, Ibid.

> state. It is encouraging to note that three of the state's seven library systems have already proceeded with outreach programs for Indians within the system's borders."[30]

The rest of Cunningham's article is largely concerned with the other states outside the Southwest. In a letter to this writer, he, too, as others have done, mentioned the lack of adequate research in library service to Indians.

> "You have picked a most difficult subject for your research report. The lack of published information in library service to Indians is due, unfortunately, to the relative non-existence of such service. Information on existing and proposed programs is largely a word of mouth situation."[31]

A library which was developed, not especially for Indians, but for teachers who work with Indians is mentioned in The Navaho Social Studies Project. The teacher training activities consisted of one-day workshops on the campus of the University of New Mexico, an Institute in the Teaching of the Social Studies, and periodic mailings of professional literature.

> "We find ourselves, unintentionally, in the library business. ... Fall activities included travel to reservation schools where the antenna ears of the project staff recorded a wealth of valuable ideas volunteered by Navaho Area teachers and administrators. The project library grew rapidly during this time, and the staff engaged in a program of self-education in the teaching of the social studies. (We needed it.)[32]

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[30] William D. Cunningham, "Anto Wicharti", Library Journal, v.94 (December 15, 1969), p.4499.

[31] William D. Cunningham, Personal correspondence with Nanette Sargent, May 13, 1970.

[32] Juanita Cate, The Navaho Social Studies Project. (Albuquerque, College of Education, University of New Mexico, 1968), p. 2.

One program of training library aides is described by Jim Wilson in an article in the Journal of American Indian Education. It is in the Todd County school district in South Dakota, which, although not in the Southwest, is worth mentioning because of its success and encouragement for other schools looking for ways to improve library service and teaching methods in general. The school district is 2,400 square miles, with 1,800 students, two-thirds of whom are Indian. Almost twenty percent of these 1,200 to 1,300 Indians live in dorms. Aides have been hired with the help of Title I funds from the Elementary and Secondary Education Act and from the school district. Twenty-six Caucasian and Indian men and women are in the aide program. Many of them have children attending the school. They are selected not for their educational achievements but for the particular skills needed to fulfill the duties. The two main purposes of the aides is to help the teacher with routine work and to serve as a substitute parent for many of the Indian children.

> "Maurice Aird, school librarian, exclaims the aide program is 'the best thing that ever happened' at the school. He believes aides are 'practically indispensible in the lower grades' and says he wouldn't know what to do without aides' help as he continues to build the library."[33]

The reply from the California State Library about library services to Indians there brought this answer from Ruth Elwonger, the Publications Librarian.

> "I have checked with the U.S. Bureau of Indian Affairs, Sacramento, and learned that

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[33]Jim Wilson, "Dormitory Teacher Aides Are Big Help in South Dakota," Journal of American Indian Education, v.9 (Jan. 1970), p.3.

> except for one school--the Sherman Institute, Riverside, California 92501, there are no special schools for Indians in California. Public schools and their associated libraries are available to both the Indian and non-Indian students alike. Similarly public library service would be available to Indians alike. The California State Library does not provide any direct service to Indians on reservations."[34]

She sent a list of the California Public Libraries Cooperative Library Systems and marked the ones close to the Indian Reservations which might offer bookmobile or other special service to Indians. More research can be done in this area for further study of library service to Indians.

An excellent bibliography of Indian materials is Brewton Berry's The Education of American Indians, A Survey of the Literature,[35] from which Richardson quoted in his article. It is available both on microfiche and in print. But a perusal of its 708 titles fails to find even one which deals specifically with library service to Indians. The problem of illiteracy among the Indians is still so great that adequate library service has been considered as a need of the future, if considered at all.

The U.S. Senate hearings on Indian education for both the years 1968 and 1969 were disappointing in their treatment of library service in education of Indians. They are big books, with hundreds of articles, letter, committee reports, and results of research projects. The 1969 hearings contain one very small picture of a shelf of art books, indicating the modern art library facility for research and study at the

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[34] Ruth Elwonger, Personal Correspondence with Nanette Sargent, May 19, 1970.

[35] Berry, The Education of American Indians, A Survey of the Literature, 121 p.

Institute of American Indian Arts, in Santa Fe,[36] which was mentioned earlier. From the 1968 hearings, a section by Hadley Thomas on "Inovations in Indian Education, Tuba City Elementary School, Tuba City, Ariz.," gives two paragraphs on the Learning Resources Center.

> "In order to supplement programs, a film library, a filmstrip library, and varied resources materials were incorporated into the elementary school library. The teachers can now go to this one place to get all films, filmstrips, transparencies, pictures, reference books, language tapes, records, professional books, and children's books for any unit in a subject field.
>
> A librarian aide was employed to gather unit materials, check out books to the students, and care for the center. She works closely with the teacher and teacher aides.[37]

Another disappointing source of information was the 9th Annual American Indian Education Conference, "New Horizons for Indian Education." The only reference to library service from many speeches and sessions was one sentence from a speech by Mr. Eldon Randall, Superintendent, Fort Thomas School District, Fort Thomas, Arizona. He said, "I should not fail to mention that we have used Title II monies for library books."[38] Surely school library service deserves more credit in the educational program than that one statement.

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[36]U.S. Congress, Senate, Committee on Labor and Public Welfare, Indian Education, Hearings, before the Subcommittee on Indian Education, Senate, 91st Cong., 1st sess. on Policy Organization, Administration, and New Legislation Concerning the American Indians, Pt. 2, Appendix, 1969, p.1418.

[37]U.S. Congress, Senate, Committee on Labor and Public Welfare, Indian Education, Hearings, before the Special Subcommittee on Indian Education, Senate, 90th Cong., 1st and 2nd sessions on the Study of the Education of Indian Children, pt. 3, March 30, 1968, Flagstaff, Ariz., p.1136.

[38]Eldon Randall, "New Horizons for Indian Education," Speech, Afternoon Session, March 22, 1968. Annual American Indian Education Conference, 9th, Arizona State University, March 22-23, 1968. (Tempe, Arizona State University, Bureau of Educational Research and Services, 1968), p.22.

IV. Conclusions

It seems to have been the general opinion of educators, librarians and Indian workers that there has been very little library service for Indians, and what has been done has not been documented. A letter from Mr. Henry T. Drennan, Coordinator of Public Library Services, Library Planning and Development Branch, Division of Library Programs, of the Dept. of HEW said:

> "I wish you luck on your project. You are, in fact, entering a largely unformed, unexplored research terrain. I would not be discouraged by the scattered nature of the data which you must organize."[39]

And Mr. Farrington, of the New Mexico State Library, said:

> "I only wish I could respond with several pounds of material. I can't. ... I wish I could give you more. ... This time next year, I expect to see Library literature filled with references, but right now it is pretty bleak."[40]

In spite of these dark predictions, it is possible to unearth quite a lot of projects and efforts to provide library service to the Indian population, as the prior pages of this paper testify. It has not been brought together before, and it is hoped that in doing so, it might offer help and inspiration to the librarians working in isolated centers, and give them new ideas to try. A field study, financed perhaps by a Federal grant, would undoubtedly uncover many more worthwhile projects and services. It is probably true that those

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[39] Henry T. Drennan, Personal correspondence with Nanette Sargent, May 1, 1970.

[40] William H. Farrington, Personal correspondence with Nanette Sargent, April 27, 1970.

librarians who are giving the best service and trying the most innovative ideas, have the least time to write about them. The deeds of these unheralded workers should be made public, so that others may use their ideas in bringing increased and improved library service to the American Indians.

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